burst through the shell of opposition, this is not all. The Lord intended that the tender plant of religion shall rear its head above the earth. When a child of God is "born again," it is seen in his submission to the will of God. This is the child like spirit of submissive obedience. When the Lord says, "Repent, believe and be baptized," he is willing. And his open, substantial and submissive obedience to the will of God is the earnest of his faith and devotion. But after the birth of this devotion to God, let us keep the tender plant growing. Cultivate it according to the Lord's direction, and the result will be a glorious harvest.

The harvest is the great object of the farmer. He does not plow his fields, and work his crops merely as a pastime, or to give himself something to do, but he looks forward to the harvest. This is the end of all his work. What a joyful time is the harvest season. The farmer forgets his cares and anxieties and sacrifices and hardships, when he has his crops safely housed in the granary. He feels that he is now rewarded for his toil. This is so with the Christian. The harvest is the the end of all his toilings, cares and watchings. Once safely housed in the Lord's granary, he does not regret what he has sacrificed and wrought. What a glorious outlook for us brethren. We are toiling for eternity. We want to be numbered among the Lord's sheaves. Then let us cultivate. Remember what we are toiling for. It is not the mere work that we do, but it is the result of the work. Let us not make the fatal error of *mistaking the fertilizer for the fruit.* It is in accordance with the growth of the fruit that we shall be blessed. Coming to church will not benefit us unless we are made better. Coming to the Lord' table, washing one another's feet, and performing all other religious duties will not help us unless our love to God and our fellow man is increased. "By this shall all men know that ye are my disciples, if ye have love for one another." Love is the fruit. This is the end and object of all Christian living and work.

The harvest is coming. After a while the angel reapers will come and gather up the sheaves. Are we among the Lord's sheaves? or shall we be numbered with the tares? You have often watched the old harvest wagon going out to the field. The sheaves are piled on, until the wagon is loaded. As it goes to the barn, you see it sway to and fro as if it were about to topple over. But it goes on and at last you hear the wagon wheels rumble on the barn floor, and the load is safe. So with us, we see the old Gospel wagon groaning under its weight of sheaves swaying to and fro as it goes along the rough road. You think that it will topple over. We ask often shall we ever get into the Lord's granary? Never mind, cling close to the old Gospel wagon. The Master has the reins. He will see the load safely home. And at last we shall be welcomed into the glorious abode of the blest, amidst the angelic song of an eternal Harvest home.

Church Government.

I notice in No. 46, considerable is said about Church Government; and among other things the editor says that it has not been defined as to whether our church government was "Episcopal or Congregational." I presume when the editor learns his A B C's of church government we will hear from him just how it is. The writer had been trying many years to learn what church government was; but he never learned any thing about it yet; except what he learned from those that said they did know; and then taught him what it is, not to know, or understand it as they do. I turn to my concordance; but do not find the word church government there at all. I find however a prophecy that seems to have reference to Christ. It says "the government shall be upon his shoulders" "of the increase of his government and peace, there shall be no end, upon the throne of David and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even forever." This government was to be established forever. It has not come to an end, and there is far need for another.

The Lord Jesus set up that government when he was here upon the earth. I fancy he is here yet; at least the saying that I will be "with you always even unto the end of this world" conveys that idea to me. "And to establish it with judgment and with justice." What poor, weak man, or congregation of men, will presume to set up another government, called church government, to supercede the government set up by our Lord and Savior Jesus Christ. "His judgment is justice" We need no other church government. He has given the law to faithful men and they have delivered them to us, and that law tells us what we shall do. Teach all nations." "Preach the Gospel to every creature" "feed my lambs." Fear God and do righteousness: These things we are taught to do, and not to set up a church government, whereby we rule one another with a rod of iron, according to our own silly notions. Our Lord says, we cannot serve two masters. The meaning is, we cannot serve two masters at the same time. The erroneous faith that we owe our allegience to the church, and also to the Lord, is all explained away; because we cannot be the servants of two masters. Let the Lord be God.

In a paper before me I read an article by a preacher as follows:

"To say the least of such titles when applied to us poor, feeble, weak and ignorant *servants of the church.*" "May we remember that all are but unprofitable servants, even when duty is done, and that the minister though eloquent and logical, is powerless for good without," the "word of reconciliation" and that he is but an humble "*servant of the church.*" The presumption of church allegiance, will exhaust itself into vapor, the moment we bring it into practice, and there is no way out, except through the narrow limits of the exclusiveness, that there is no other denomination of people accepted in the sight of the Lord, except the one I belong to. This exclusiveness is a wide spread disease among the Christian denominations. If a man is a poor feeble, weak and ignorant servant of the church, would he not be much less competent to sit on the throne, judging one of his fellow beings of whom he knows nothing? Take for instance the Roman Catholic or the Mormon churches and who else but them are saved?

Some of the Protestant denominations do not take so kindly with these narrow limits, while others do, and use the ban to enforce their man made government. Their work shows this: by their works ye shall know them. If individuals are unfitted for saints, that have cast their lot among their brethren for practicing some certain things, why would they not be unfitted for heaven for practicing the same when they belong to other denominations? The very principal of excommunication betrays exclusiveness. Let me make the application in another way. If our Conservative brethren admit the probable salvation of the Methodist sisters that wear fashionable garments, and are baptized by sprinkling, and do not comform to the order as defined by A. M. in any way; nor observe every ordinance in the way that the Conservative brethren do; why do they disown their own sisters who observe every ordiance they practice, and advise, but will not accept the prescribed head dress. Better call things by their right name. It all points to the same conclusion; the same argument of combustable trash, which is told by the right name, would be, that their was no salvation outside of my own church. If a faint effort is made to deny this charge on account of being too narrow it is generally done in a very abstract way, for no other reason than that they do not want the advantage of the argument turned against them.

The pretence for church government is about all predicated on the language found in Matt. 18: 17, 18, 19. "And if he shall neglect to hear them, tell it unto the church; but if he neglect to hear the church, let him be unto thee as a heathen man and a publican. Verily I say unto you, whatsoever ye shall bind on earth shall be bound in heaven; and whatsoever ye shall loosed on earth shall be loosed in heaven. Again I say unto you, that if two of you shall agree on earth, as touching anything that they shall ask it shall be done for them of my Father which is in heaven." This language seems to be so plain to them, that a wayfaring man though a fool, cannot err therein. To the writer, these passages never were so plain as some people profess they are to them. Albotts the learned commentators have this to say, 18, 19 verses. "This language is understood in various ways and with various limitations and restrictions by different commentators. There is great difficulty in ascertaining with certainty the meaning intended to be conveyed. The Roman Catholics found upon it a strong argument in favor of the high ecleastical authority with which they suppose the church to be clothed." Strict constructionists can find a good deal of comfort in the above quotations, for a church government; perhaps more than they want; two of you might agree upon something not very commendable, and then again they might agree on something very laudable; and the church with their unlimited power would take the two and bind them hand and feet and cast them into outer darkness as well for doing good as for evil." A man can find almost any thing in Scripture that he wants to find, if he wants some authority for despotism, he can at least find enough to satisfy himself; and when he wants to find the easy yoke of Jesus, the love of God, the love of the brethren, charity, patience, long suffering, gentleness, meekness, forgivness, loving kindness and forbearance, all of which are made of non effect, under the errors of church government. These Christian virtues are easily found, by interpreting the Scriptures by the Scriptures; and not interpreting them by the decrees of their own church government. I fancy I hear some one say, how do you interpret the sentence "whatsoever ye shall bind on earth, shall be bound in heaven." I answer simply, as the Apostles practiced, on the day of Pentecost; when three thousand souls were loosed from the bondage of sin, and were bound with the bonds of allegiance to the government of the Lord Jesus Christ. I find no other way only they "preached Christ unto them."

The sentence "if he will not hear the church, let him be unto thee as a heathen man and publican" belongs to two brethren not on good terms and exclusively to them.

It is established beyond a reasonable controversy, that our allegiance is to the Lord and not to the church.

"This is my beloved son, hear him." Mark 9: 7.

"This is my beloved son in whom I am well pleased." Matt. 3: 17.

"Whosoever therefore shall be ashamed of me and my words * * of him also shall the son of man be ashamed, when he cometh in the glory of his father, and the holy angels." Mark 8: 38.

"Let not your hearts be troubled, ye believe in God believe also in me." John 19: 1.

"Come unto me, all ye that labor." Matt. 11: 28.

"For whosoever shall do the will of my Father which is in heaven the same is my brother, etc." Matt. 17: 50.

"What shall we do that we might work the works of God? Jesus answered and said unto them this is the work of God that ye believe on him whom he hath sent." John 6: 28, 29.

May not man-made church government be the fruit of a vain hear of man, stirred within him by a superlative pride, for a desire to sit in judgment over his brother, whom he is so little capable of knowing. May this not be pride gone to seed?

But why dost thou judge thy brother? or why dost thou set at naught thy brother? for we shall all stand before the judgment seat of Christ.

For it is written, as I live saith the Lord every knee shall bow to me and every tongue shall confess to God. So then every one of us shall give account of himself to God.

Let us not therefore judge one another any more, but judge this rather that no man put a stumbling block or an occasion to fall in his brothers way. Rom. 14: 10, 11, 12, 13.

DANIEL MILLER.

Sidney, Ind., Nov. 19, 1887.

The province of Honan, China, has a population of 15,000,000 and thus far but one missionary has entered the field.